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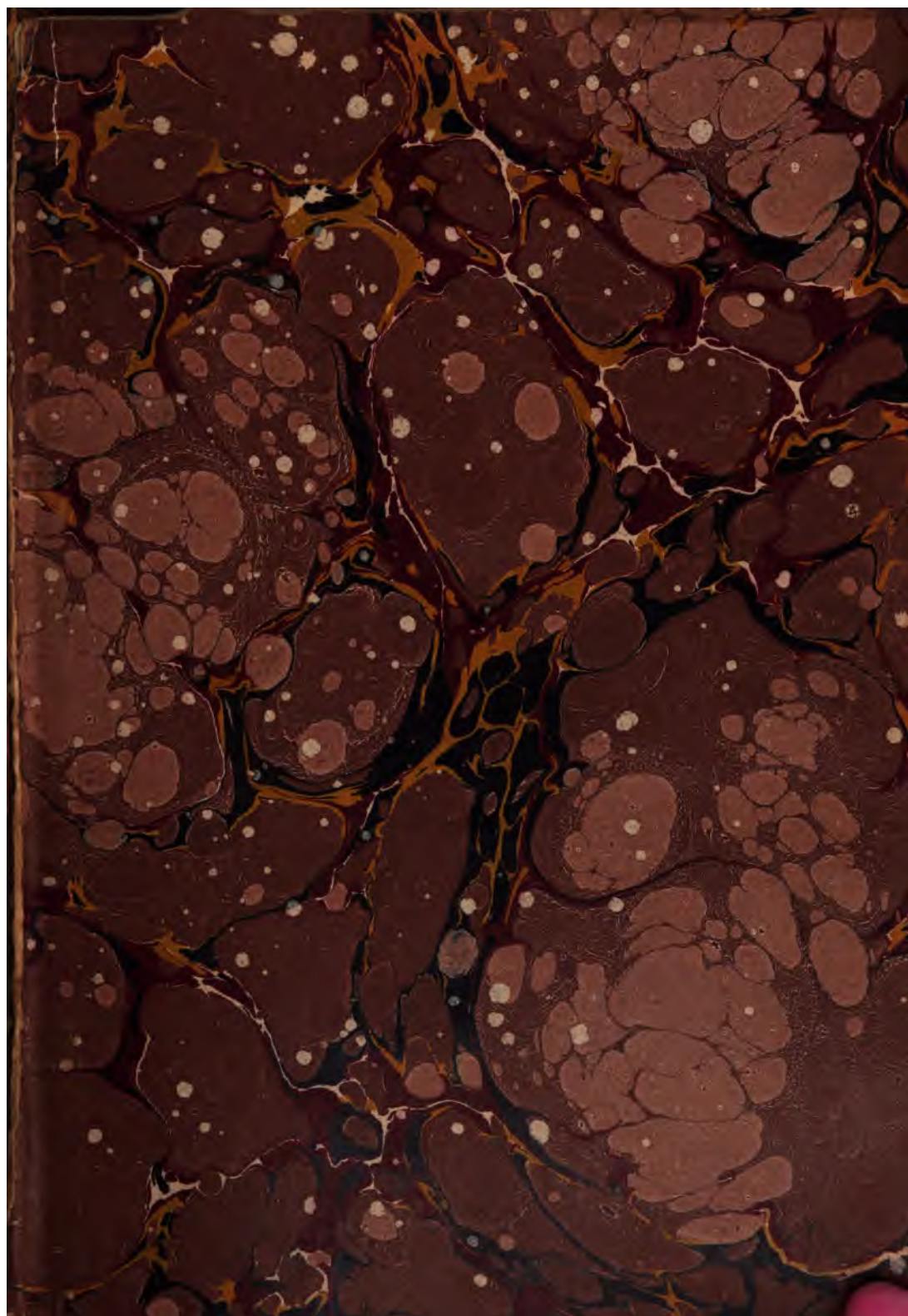
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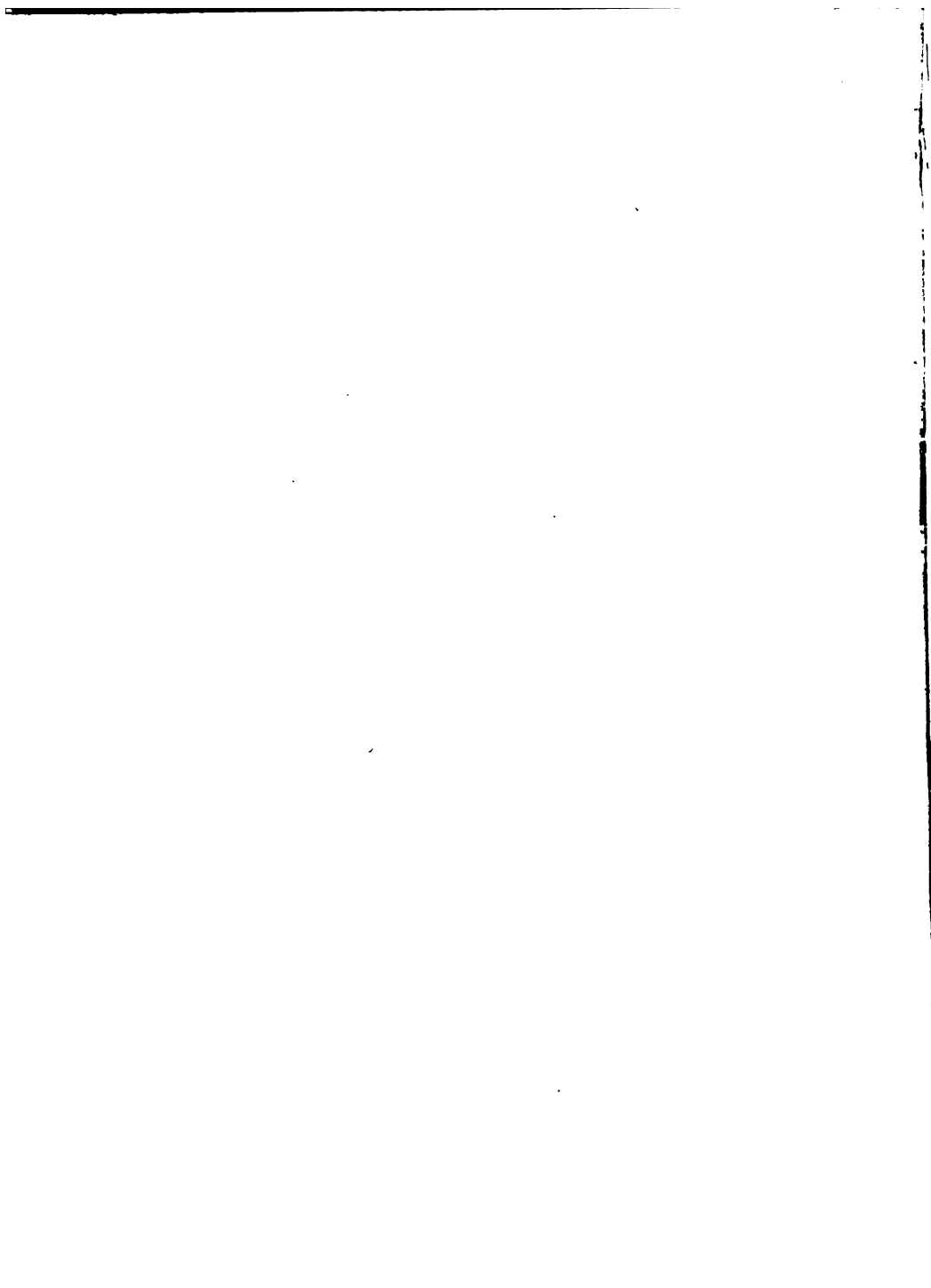
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**The**  
**Gospel of St Peter**

**SYNOPTICAL TABLES**

*WITH TRANSLATION AND CRITICAL APPARATUS*

EDITED BY

**H. von SCHUBERT, D.D.**

ORD. PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF KIEL.

**AUTHORISED ENGLISH TRANSLATION**

BY

**REV. JOHN MACPHERSON, M.A.**

AUTHOR OF

"A COMMENTARY ON ST PAUL'S EPISTLE TO THE EPHESIANS."



EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

Price One Shilling and Sixpence, nett.



Reviewed in *Theologische Literaturzeitung*, 6 Jan. 1894

## ERRATUM.

Page 31, line 6 from foot, for "whither" read "whence."

### T. & T. CLARK'S PUBLICATIONS.

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Towards the close of the year 1862, the "Arnoldische Buchhandlung" in Leipsic published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "*Clavis Novi Testamenti Philologica*" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus, Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations, and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

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Since the publication of the Large English Edition of Professor Cremer's *Lexicon* by Messrs T. & T. Clark in the year 1878, a third German Edition (1883), and a fourth in 1886, have appeared, containing much additional and valuable matter. Articles upon important words already fully treated have been rearranged and enlarged, and several new words have been inserted. Like most German works of the kind, the *Lexicon* has grown edition by edition: it is growing, and probably it will still grow in years to come. The noble English Edition of 1878 being stereotyped, it became necessary to embody these additions in a SUPPLEMENT involving the somewhat difficult task of gathering up and rearranging alterations and insertions under words already discussed, together with the simpler work of translating the articles upon words (upwards of 300) newly added. The present Supplement, extending over 323 pages, embodies both classes of additional matter.

To facilitate reference, a new and very copious INDEX of the entire work, *Lexicon* and Supplement, has been subjoined, enabling the student to consult the work with the same ease as the earlier edition, the arrangement of words by Dr Cremer not being alphabetical save in groups, and requiring in any case frequent reference to the Index. Here at a glance it will be seen where any word is treated of in either Part.

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1893.

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*Divinity School.*

No one, who will take the pains to compare sentence by sentence, word by word, the new 'Lines left out' with the old 'Line upon Line' will fail to return to the four gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and the bracing atmosphere of pure simplicity and undesigned candour.

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## Preface.

The following Materials for the treatment of "the Gospel of St. Peter" are intended to accompany as a supplement the treatise on "the Composition of the Pseudo-Petrine Gospel Fragment"\* which has been issued at the same time. It seems to me that the reading of that book and the examination of the opinions and results set forth in it will be facilitated, if one has the Materials laid alongside of it. I think that the Tables will help to support my theory and demonstration. But I hope that, even for those who decline to accept the results of my treatise, or who give no attention to it, they will prove useful as a rapid sketch and an aid toward the forming of an independent judgment, and that this little work may thus possess a value of its own. For this reason, too, I have issued the Materials separately in an independent form. As a University teacher, I had our students and the requirements of the theol. Seminary especially in view.

I have added the opinions of the Ancient Church with reference to the Gospel of St. Peter, after the model of Swete's edition of the text. The translation is a revision of that which I gave in the "Christliche Welt" 1893, N<sup>o</sup>. 1.

Kiel, June 1893.

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\* Die Composition des Pseudopetrinischen Evangelien-Fragments. Von Hans v. Schubert. Berlin, Reuther & Reichard, 1893. (196 p. 4<sup>1</sup>/<sub>2</sub> sh.)

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## I. The Opinions of the Ancient Church.

Τοῦ δὲ Σαραπίωνος . . . ἕτερός τε συντεταγμένος αὐτῷ λόγος περὶ τοῦ λεγομένου Κατὰ Πέτρον εὐαγγελίου, δν πεποιήται ἀπελέγχων τὰ ψευδῶς ἐν αὐτῷ εἰρημένα, διὰ τινος ἐν τῇ κατὰ Ῥωσσὸν παροικία προφάσει τῆς εἰρημένης γραφῆς εἰς ἑτεροδόξους διδασκαλίας ἀποκείλαντας· ἀφ' ἧς εὐλογον βραχείας παραθέσθαι λέξεις, δι' ὧν ἦν εἶχε περὶ τοῦ βιβλίου γνώμην προτίθησιν οὕτω γράφων· ἡμεῖς γάρ, ἀδελφοί, καὶ Πέτρον καὶ τοὺς ἄλλους ἀποστόλους ἀποδεχόμεθα ὡς Χριστόν· τὰ δὲ ὀνόματι αὐτῶν ψευδεπίγραφα ὡς ἔμπειροι παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν· ἐγὼ γάρ γενόμενος παρ' ὑμῖν ὑπενόουν τοὺς πάντας ὀρθῇ πίστει προσφέρεσθαι· καὶ μὴ διελθὼν τὸ ὑπ' αὐτῶν προφερόμενον ὀνόματι Πέτρου εὐαγγέλιον, εἶπον ὅτι· εἰ τοῦτό ἐστι μόνον τὸ δοκοῦν ὑμῖν παρέχειν μικροψυχίαν, ἀναγινωσκέσθω. νῦν δὲ μαθὼν ὅτι αἰρέσει τινὶ ὁ νοῦς αὐτῶν ἐνεφύλευεν ἐκ τῶν λεχθέντων μοι, σπουδάσω πάλιν γενέσθαι πρὸς ὑμᾶς· ὥστε, ἀδελφοί, προσδοκᾷτέ με ἐν τάχει. ἡμεῖς δὲ, ἀδελφοί, καταλαβόμενοι ὁποίας ἦν αἰρέσεως ὁ Μαρκιανός — καὶ [ὡς] ἑαυτῷ ἡναντιοῦτο μὴ νοῦν ἂ ἐλάλει, μαθήσεσθε ἔξ ὧν ὑμῖν ἐγράφη — ἐδυνήθημεν παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον, τουτέστι παρὰ τῶν διαδόχων τῶν καταρξαμένων αὐτοῦ, οὓς Δοκητὰς καλοῦμεν — τὰ γὰρ πλείονα φρονήματα ἐκείνων ἐστὶ τῆς διδασκαλίας — χρησάμενοι παρ' αὐτῶν διελθεῖν, καὶ εὑρεῖν τὰ μὲν πλείονα τοῦ ὀρθοῦ λόγου τοῦ σωτῆρος, τινὰ δὲ προσδισταλμένα, ἃ καὶ ὑπετάξαμεν ὑμῖν.

Serapion. *fragm. ap.* Euseb. *hist. eccl.* VI, 12.

Τοὺς δὲ ἀδελφοὺς Ἰησοῦ φασὶ τινες εἶναι, ἐκ παραδόσεως ὀρμύμενοι τοῦ ἐπιγεγραμμένου Κατὰ Πέτρον εὐαγγελίου, ἢ τῆς βίβλου Ἰακώβου, τοῖς Ἰωσήφ ἐκ προτέρας γυναικὸς συνωκηκυίας αὐτῷ πρὸ τῆς Μαρίας.

Origen. *comm. in Mtth.* X, 17.

Πέτρου μὲν οὖν ἐπιστολὴ μία ἢ λεγομένη αὐτοῦ προτέρα ἀνωμολόγηται . . . τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ ἐνδιάθηκον· μὲν εἶναι παρειλήφαμεν, ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. τό γε μὴν τῶν ἐπικεκλημένων αὐτοῦ

πράξεων καὶ τὸ κατ' αὐτὸν ὠνομασμένον εὐαγγέλιον, τό τε λεγόμενον αὐτοῦ κήρυγμα καὶ τὴν καλουμένην ἀποκάλυψιν, οὐδ' ὅλως ἐν καθολικαῖς ἴσμεν παραδεδομένα· ὅτι μήτε ἀρχαίων μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὸς συγγραφεὺς ταῖς ἐξ αὐτῶν συνεκρήσατο μαρτυρίαις.

Euseb. *hist. eccl.* III, 3.

Ἄναγκαίως δὲ καὶ τούτων ὅμως τὸν κατάλογον πεποιήμεθα . . . ἵν' εἰδέναι ἔχοιμεν . . . καὶ τὰς ὀνόματι τῶν ἀποστόλων πρὸς τῶν αἰρετικῶν προφερομένας (scil. γραφάς), ἥτοι ὡς Πέτρου καὶ Θωμᾶ καὶ Μαθθία ἢ καὶ τινων παρὰ τούτους ἄλλων εὐαγγελία περιεχούσας ἢ ὡς Ἀνδρέου καὶ Ἰωάννου καὶ τῶν ἄλλων ἀποστόλων πράξεις, ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι τῶν κατὰ τὰς διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν. πόρρω δέ που καὶ ὁ τῆς φράσεως παρὰ τὸ ἥθος τὸ ἀποστολικὸν ἐναλλάττει χαρακτήρ, ἢ τε γνώμη καὶ ἡ τῶν ἐν αὐτοῖς φερομένων προαίρεσις, πλείστον ὅσον τῆς ἀληθοῦς ὀρθοδοξίας ἀπάδουσα, ὅτι δὴ αἰρετικῶν ἀνδρῶν ἀναπλάσματα τυγχάνει, σαφῶς παρίστησιν· ὅθεν οὐδ' ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἄτοπα πάντῃ καὶ δυσσεβῇ παραιτητέον.

ibid. III, 25.

Simon Petrus . . scripsit duas epistolas quae catholicae nominantur, quarum secunda a plerisque eius negatur propter stili cum priore dissonantiam. sed et euangelium iuxta Marcum, qui auditor eius et interpret fuit, huius dicitur. libri autem e quibus unus actorum eius inscribitur, alius euangelii, tertius praedicationis, quartus ἀποκαλύψεως, quintus iudicii inter apocryphas scripturas repudiantur.

Hieron. *de vir. illustr.* I.

Οἱ δὲ Ναζωραῖοι Ἰουδαῖοί εἰσι τὸν Χριστὸν τιμῶντες ὡς ἄνθρωπον δίκαιον, καὶ τῷ καλουμένῳ Κατὰ Πέτρον εὐαγγελίῳ κεχρημένοι.

Theodoret. *haer. fab.* II, 2.

Cetera autem quae ab haereticis siue schismaticis conscripta uel praedicata sunt nullatenus recipit catholica et apostolica Romana ecclesia. e quibus pauca quae ad memoria uenerunt et a catholicis uitanda sunt credidimus esse subdenda. *Notitia librorum apocryphorum qui non recipiuntur* . . . Euangelium nomine Matthiae apocryphum, euangelium nomine Petri apostoli apocryphum, euangelium nomine Jacobi minoris apocryphum etc.

Decret. Gelasian. *de libris recipiendis*.

## II. Synoptical Tables.

### Preliminary Remarks.

1. **On the Plan of the Tables.** The column which gives the Gospel of St. Peter (Pet.) must be regarded as the principal one. The impression that we have before us, in vv. 1—27, 50—60, an excerpt in the form of a compilation would have been made still stronger if we had transcribed the whole text of the other Gospels, but the clearness of the presentation would have been endangered, and that the section is of that character is quite sufficiently perceptible. The verses which do not occur in Pet. are at least abbreviated, or indicated by an easily understood catch word within brackets, so that the whole matter of the parallel portions of the canonical gospels bearing upon the history of the passion and resurrection is reproduced. We lay stress indeed not only upon a search for verbal coincidences, but also upon a comparison of the material and its arrangement. To facilitate this proceeding the numbering of the verses of the chapter referred to is printed in heavy type. Material collected from other chapters and found in another connection is indicated by numbers in ordinary type. The use of brackets here may be understood to mean that the connection is not quite certain. Heavy type is used not absolutely to indicate verbal coincidences only, but also where a synonym appears, or where it seems important to attract the eye quickly to the exact connection of the thoughts. What has been chiefly kept in view is to call attention to any passage where what is essentially the same is repeated, and where, therefore, a connection of dependence is probable. Where in one gospel a verbal, and alongside of it in another gospel, a substantial parallel is found, the former only is indicated by means of the type. — The reason why the first column is added is apparent. I refer to it throughout the whole of my investigation in my "Composition of the Gospel of St. Peter", especially in the elaboration of the proof from Prophecy on pp. 173 ff. — The Roman numerals on the left margin answer to the sections of my book, those in brackets refer to the division of chapters equally assumed by Robinson, Zahn and v. Gebhardt.
2. **On the Critical Apparatus.** The reading of the text is in all essential respects ascertained with certainty. The first edition by Bouriant (B), after the original in Gizeh, called forth a whole series of conjectures, which have been established by the new collation of Bensly (Be), in the second edition of the text by Swete (Sw), and the new edition of Lods (L<sup>2</sup>) after photographs of the original. The fifth verse was made quite clear by the insertion of a clause which had fallen out. The Critical Apparatus, to which the editions of Robinson (R), Harnack, first and second edd. (H<sup>1</sup> a. H<sup>2</sup>), Zahn (Z), etc., contribute, is thereby very much simplified. At present we have two Facsimile-Editions, a French one after the photographs, which Lods already made use of, and a German one by O. von Gebhardt, with an exact description of the text. But he too has found nothing essentially new.

With the reading of our Ms. the text of the Gospel of St. Peter is not ascertained with absolute certainty. The transcriber has made not a few mistakes, interchanges of letters, omission of particles, etc., so that even yet conjecture must here and there be resorted to. On the whole, however, only a very little remains doubtful.

## I.

Ps. 2, 2 παρέστησαν οἱ βασι-  
λεῖς τῆς γῆς καὶ οἱ ἄρχοντες  
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ  
τοῦ κυρίου καὶ κατὰ τοῦ χρι-  
στοῦ αὐτοῦ (Act. 4, 26; Just.  
Ap. I, 40)

## II.

Ps. 1, 1 μακάριος ὁ κτλ. οὐκ  
ἐπορεύθη ἐν βουλή ἀσεβῶν καὶ  
ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη, καὶ  
ἐπὶ καθέδρᾳ λοιμῶν οὐκ ἔκα-  
θισεν, 2 ἀλλ' ἦ ἐν τῷ νόμῳ κυρίου  
τὸ θέλημα αὐτοῦ. (Tert. adv.  
Marc. IV, 42.)

Deut. 21, 22, ἐὰν δὲ γένηται  
ἐν τινὶ ἁμαρτία κρίμα θανάτου  
καὶ ἀποθάνῃ καὶ κρεμάσῃται  
αὐτὸν ἐπὶ ξύλον 23 οὐ κοιμηθή-  
σεται τὸ σῶμα αὐτοῦ ἐπὶ

[Πειλάτος ἐνέψατο τὰς χεῖρας]

1 T[ων] δὲ Ἰουδαίων οὐδεὶς  
ἐνέψατο τὰς χεῖρας, οὐδὲ Ἡρώ-  
δης οὐδέ τις τῶν κριτῶν αὐτοῦ.  
2 καὶ μὴ (?) βουληθέντων  
νίψασθαι

ἀνέστη Πειλάτος  
καὶ τότε κελεύει Ἡρώδης ὁ  
βασιλεὺς παραγαλῆσαι μφθῆναι  
τὸν κύριον,

εἰπὼν αὐτοῖς ὅτι· ὅσα ἐκέλευσα  
ὑμῖν ποιῆσαι αὐτῷ ποιήσατε.

3 ἰσθῆκει δὲ ἐκεῖ Ἰωσήφ, ὁ  
φίλος Πειλάτου καὶ τοῦ κυ-  
ρίου,

καὶ εἰδὼς ὅτι σταυρῖσκουν  
αὐτὸν μέλλουσιν  
ἦλθεν πρὸς τὸν Πειλάτον καὶ  
ἤτησε τὸ σῶμα τοῦ κυρίου  
πρὸς ταφὴν.

4 καὶ ὁ Πειλάτος πέμψας  
πρὸς Ἡρώδην ἤτησεν αὐτοῦ  
τὸ σῶμα,

5 καὶ ὁ Ἡρώδης ἔφη· ἀδελφε  
Πειλάτε,  
εἰ καὶ μὴ τις αὐτὸν ἤτηκει,

24 ἰδὼν δὲ ὁ Πειλάτος ὅτι οὐδὲν  
ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γί-  
νεται, λαβὼν ἕδωρ ἀπενέψατο  
τὰς χεῖρας ἀπέναντι τοῦ ἔχλου  
λέγων· ἀθῶός εἰμι ἀπὸ τοῦ  
αἵματος τοῦτον· ἐμεῖς ὑψοῦμε  
25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς  
εἶπεν· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς  
καὶ ἐπὶ τὰ τέκνα ἡμῶν

26 τότε ἀπέλυσεν αὐτοῖς τὸν  
Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-  
γελλώσας παρέδωκεν ἵνα σταυ-  
ρωθῇ. 27 τότε οἱ στρατιῶται  
τοῦ ἡγεμόνος παραλαβόντες  
τὸν Ἰησοῦν —

(58<sup>b</sup> τότε ὁ Πειλάτος ἐκέλευ-  
σεν ἀποδοθῆναι sc. τὸ σῶμα  
τοῦ Ἰησοῦ)

(2, 13 μέλλει Ἡρώδης ζητεῖν τὸ  
παιδίον τοῦ ἀπολέσαι αὐτό)? [cf.  
my book p. 186]

57 (ὁπίας δὲ γενομένης) ἦλθεν  
ἄνθρωπος πλούσιος ἀπὸ Ἀριμα-  
θαίας, τοῦνομα Ἰωσήφ, ὃς καὶ  
αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ

(3 τότε ἰδὼν Ἰούδας ὁ παρα-  
διδὼς αὐτὸν ὅτι κατεκρίθη)  
(26 ἵνα σταυρωθῇ)

58<sup>a</sup> οὗτος προσελθὼν τῷ Πει-  
λάτῳ ἤτησατο τὸ σῶμα τοῦ  
Ἰησοῦ

1 ουδεις C (is sup. ras. ut vid., Be; L<sup>a</sup> dubitat an τις), ουδ' εις HR, ουδε εις  
αυτων post βουλ. H<sup>1</sup>, τινων β. Z, μη β. Murray Bruston H<sup>a</sup> v So Gebh καιτοι βουλ. Wabnitz  
παρα.. μφθῆναι (Be, παρ... μφθῆναι L<sup>a</sup>) C, παραλημφθῆναι omnes Manchot excepto qui prop.

15 ὁ δὲ Πειλᾶτος βουλόμενος ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ

(42 καὶ ἤδη ὕψις γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον) 43 ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχημῶν βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας

(15 ἵνα σταυρωθῇ)

43 εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ

(44 ὁ δὲ Πειλ. ἐθαύμαζεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλα ἀπέθανεν.

45\* καὶ γινὼς ἀπὸ τοῦ κεντυρίωνος)

24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ᾔτουντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θιλήματι αὐτῶν.

(6 f Πειλᾶτος — ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ ἀνέπεμψεν τῷ Πειλᾶτι)

49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ μακρόθεν (at the place of execution) —

50 καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτής ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος 51 οὗτος οὐκ ἦν συνακατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ

52 οὗτος προσελθὼν τῷ Πειλᾶτι ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ

(6 f Πειλᾶτος δὲ — ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 καὶ ὁ Ἡρ. ἀνέπεμψεν αὐτὸν τῷ Πειλᾶτι 12 ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προὔπτηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.)

16 τότε σὺν παρέδωκεν (Πειλ.) αὐτὸν αὐτοῖς ἵνα σταυρωθῇ παρέλαβον σὺν τὸν Ἰησοῦν (1 τότε σὺν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.)

38 (μετὰ δὲ ταῦτα ἰρώτησεν τὸν Πειλᾶτον) Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων

(16 ἵνα σταυρωθῇ)

38 ἠρώτησεν τὸν Πειλᾶτον —, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ.

31 οἱ σὺν Ἰουδαῖοι — ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

L Sw Z | 2 καὶ των B, abscissa est ut vid. pars superior litterarum των βουλ Be, των om H<sup>1</sup> R, (Montauban) | νίψασθαι. Ἀνέστη B Sw; αὐτοῦ. Καί... νίψασθαι ἀνέστη R L Gebh H Z | Πειλατῆς C | παραπεμφθῆναι (Lev. 17, 16) | ἐκέλευσα C | 3 σταυρώσαι Blass, σταυρώσειν Wilamowitz v Gebh



τοῦ ξύλου, ἀλλὰ ταφῇ θάψετε αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου (Jos. 8, 29 ἐπιδύνοντος τοῦ ἡλίου — καθείλοσαν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ξύλου, ib. 10, 27). Eph. 4, 26. Joseph. bell. jud. IV, 5, 2. Tert. adv. Jud. 10.

### III.

Ps. 117 (118), 12 ἐκύνκλωσάν με ὥς·εἰ μέλισσαι κηρίον — (Barn. 6, 6) 13 ὡσθεῖς ἀνετράπην τοῦ πεσεῖν. καὶ κύριος ἀντελάβετό μου.

Is. 58, 2 αἰτοῦσί με νῦν κρῖ-  
σιν δίκαιαν (Just. Ap. I, 35  
cf. Dial. 15.)

ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ καὶ σάββατον ἐπιφώσκει·

γέγραπται γὰρ ἐν τῷ νόμῳ, ἥλιον μὴ δύναι ἐπὶ πεφονευμένῳ.

καὶ παρέδωκεν αὐτὸν τῷ λαῷ

πρὸ μιᾶς τῶν ἀζύμων, τῆς ἐορτῆς αὐτῶν.

6 οἱ δὲ λαβόντες τὸν κύριον ὤθουν αὐτὸν τρέχοντες καὶ ἔλεγον· σύρωμεν τὸν υἱὸν τοῦ Θεοῦ ἐξουσίαν αὐτοῦ ἐσχηκότες

7 καὶ πορφύραν αὐτὸν περιέβαλον

καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες· δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ.

8 καὶ τῖς αὐτῶν ἐνεγκὼν στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου

57 ὁπίας δὲ γενομένης (ἤλθεν Ἰωσήφ)

26<sup>b</sup> τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνέγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν

28 καὶ ἐκδίσαντες αὐτὸν ἡλαμίδα κοκκίνην περιέθηκαν αὐτῷ

29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγοντες· χαῖρε δ βασιλεὺς τῶν Ἰουδαίων

42 καὶ ἤδη ὀφίας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὁ ἐστὶν προσάββατον (ἐλθὼν Ἰ.).

15<sup>b</sup> καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ

16 οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, ὁ ἐστὶν πραιτώριον, καὶ συναλοῖσιν ὅλην τὴν σπειραν

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν

καὶ περιτιθέουσιν αὐτῷ πλέξαντες ἀκανθίνον στέφανον·

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μω καὶ ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ καὶ ὅτε ἐνέπαιξαν αὐτῷ —

(53 Burial) 54 καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσεν.

25<sup>b</sup> τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν

11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας

περιβαλὼν ἱσοῦντα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ

31 οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῇ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,

ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλάτον ἵνα καταγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

16<sup>a</sup> τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. 14<sup>a</sup> ἦν δὲ παρασκευῇ τοῦ πάσχα, ὥρα ἦν ὡς ἑκτη (18, 1 πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰ., ὅτι ἤλθεν αὐτοῦ ἡ ὥρα)

16<sup>b</sup> παρέλαβον οὖν τὸν Ἰησοῦν (6<sup>b</sup> λέγει αὐτοῖς ὁ Πειλάτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν 7 ἀπεκρίθησαν οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθάνειν, ὅτι υἱὸν θεοῦ αὐτὸν ἐποίησεν. 8 f Pilate asks in vain: πόθεν εἰ σὺ; 10 λέγει αὐτῷ ὁ Πειλ.: ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἑξουσίαν ἔχω σταυρῶσαί σε καὶ ἑξουσίαν ἔχω ἀπολῦσαί σε καὶ ἑξουσίαν ἔχω ἀπεκρίθῃ Ἰησοῦς· οὐκ ἔχεις ἑξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἀνωθεν 12 "Thou art not Caesar's friend")

1 τότε οὖν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίγωνσεν 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτό 3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων (4 Pilate once more: no fault!) 5<sup>a</sup> ἐξηλθεν οὖν ὁ Ἰησοῦς ἕξ φορῶν τὸν ἀκανθίνον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον (5<sup>b</sup> ecce homo 6<sup>a</sup> Crucify him!) 13 ὁ οὖν Πειλάτος — ἤγαγεν ἕξ τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρατον — 14 καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν 15 ἐκραύγασαν οὖν ἐκεῖνοι· ἄρον, ἄρον, σταύρωσον αὐτόν.

βαλλον C, corr. περιέβαλον (cf. Joh. 19, 2) Z L |

Is. 50, 6 τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων (Just. Ap. I, 38, Ir. IV, 33, 12)

9 καὶ ἔτεροι ἐστῶτες ἐνέπτυσαν αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν, ἔτεροι καλάμῳ ἐνυσσαν αὐτόν. καὶ τινες αὐτὸν ἐμάστιζον λέγοντες· ταύτη τῇ τιμῇ τιμήσμεν τὸν υἱὸν τοῦ Θεοῦ.

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐτυπτον εἰς τὴν κεφαλὴν αὐτοῦ 31<sup>a</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ —

(26, 67 τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,

26, 68 οἱ δὲ ἐράπισαν λέγοντες· προφῆτευσον ἡμῖν, Χριστέ, τίς ἐστίν ὁ παῖσας σε;)

39—43 (under the Cross) οἱ δὲ παραπορευόμενοι ἐβλασφημοῦν αὐτόν — σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ Θεοῦ — ὁμοίως οἱ ἀρχιερεῖς ἐμπαιζόντες μετὰ τῶν γραμμ. καὶ πρεσβ. — βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω ἀπὸ τοῦ σταυροῦ — εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός. (9 καὶ ἔλαβον τριάνonta ἀργύρια τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο.)

#### IV.

Is. 53, 12<sup>b</sup> ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη (Just. Ap. I, 50, Dial. 89; Tert. de fuga in pers. 12; Cyr. cat. 13, 30 and elsewh.)

10 καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον·

31<sup>b</sup> ἐκδύσαντες αὐτὸν τὴν χλαμύδα ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι (32 Simon of Cyrene) 33 καὶ ἰδόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστίν κρανίου τόπος λεγόμενος (34 Stupefying draught) 35 σταυρῶσαντες δὲ αὐτόν (Parting his garments) 36 f (Watching and Title) 38 τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐξ δεξιῶν καὶ εἰς ἐξ εὐωνύμων

Is. 53, 7 καὶ αὐτὸς διὰ τὸ κακῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα (Act. 8, 32 f., Just. Ap. I, 50, Iren. IV, 23, 2, Tert. adv. Jud. 13 and elsewh.)

αὐτὸς δὲ ἐσιώπητα, ὡς μὴδὲν πόνον ἔχων.

(26, 62 ὁ ἀρχιερεὺς οὐδὲν ἀποκρίνη τί οὗτοί σου καταμαρτυροῦνται; 63 ὁ δὲ Ἰησοῦς ἐσιώπητα. 27, 12 — οὐδὲν ἀπεκρίνατο 18 τότε λέγει ὁ Πιλ.: οὐκ ἀκούεις; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θανάμᾳζειν ἡγεμόνα λίαν.)

(14, 63 — — εἶπες εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.)

(14, 65 καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ· προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.)

19<sup>a</sup> καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῦ καὶ ἐνέπτυνον αὐτῷ

29 <sup>h</sup> οἱ παραπορευόμενοι ἐβλάσφημον αὐτόν — 32 ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ

20 ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἴδια ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν. (21 Simon of Cyr.)

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον κρανίου τόπος. (23 Stupefying draught.)

24 καὶ σταυροῦσιν αὐτόν (Parting his garments). 25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. (26 Title.) 27 καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐνω- νύμων αὐτοῦ.

(14, 60 ὁ ἀρχιερεὺς οὐκ ἀπεκρίθη οὐδὲν —; 61 δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδὲν.

15, 4 ὁ δὲ Πειλ. —· οἶκ ἀπεκρίθη οὐδὲν; 5 ὁ δὲ Ἰησοῦς οὐκ ἔτι οὐδὲν ἀπεκρίθη, ὥστε θανατᾶζειν τὸν Πειλᾶτον.)

(22, 70 εἶπαν δὲ πάντες· σὺ οὖν εἰ δὲ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.)

(22, 63 καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες 64 καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστὶν ὁ παῖς σου; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.)

(23, 2 ἤρξαντο κατηγορεῖν αὐτοῦ λέγοντες· τούτον εὗραμεν — λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.)

35 ἐξεμκτῆριζον δὲ οἱ ἄρχοντες — σωσάτω ἑαυτὸν, εἰ οὐτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ ὁ ἐκλεκτός. 36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται — 37 λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς Ἰουδ., σῶσον σεαυτόν.

26 καὶ ὡς ἀπήγαγον αὐτὸν (Simon of Cyr.) 27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν (—31 the weeping women and Jesus) 32 καὶ ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι 33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον, ἐκαὶ ἐσταύρωσαν αὐτόν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

(23, 9 ἐπρωῖτα δὲ Ἡρώδης αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ)

(18, 22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκὸς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόν — 23 τί με δέρεις)

3<sup>b</sup> καὶ ἐδίδουσαν αὐτῷ ῥαπίσματα

1 τότε σὺν ἔλαβεν ὁ Πειλ. τὸν Ἰησοῦν καὶ ἔμαστιγώσεν.

17 καὶ βαστάζων ἑαυτῷ τὸν σταυρόν.

ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

(8 λέγει ὁ Πειλ. τῷ Ἰησοῦ. πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ.)

Ps. 21 (22), 19 διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. (Just. Ap. I, 35, Iren. IV, 33, 12, Tert. adv. Jud. 10, adv. Marc. IV, 42 and elsewh.)

11 καὶ ὅτε ὤρθωσαν τὸν σταυρὸν, ἐπέγραψαν, ὅτι· οὗτός ἐστιν ὁ βασιλεὺς τοῦ Ἰσραὴλ.

12 καὶ τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διεμερίσαντο καὶ λαχμὸν ἔβαλον ἐπ' αὐτοῖς.

13 εἰς δὲ τις τῶν κακούργων ἐκείνων ὠνειδίσεν αὐτοὺς λέγων·

ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω πεπόνθαμεν, οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς;

14 καὶ ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῇ, ὅπως βασανιζόμενος ἀποθάνοι.

37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων,

(31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ)

35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βαλόντες κλῆρον.

36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

(39—43 Reviling at the Cross by the παραπορευόμενοι and the ἄρχοντες.)

44 τὸ δ' αὐτὸ καὶ οἱ ληστοὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνειδίζον αὐτόν

(23 ὁ δὲ [Πειλ.] ἔφη [τοῖς Ἰουδ.] τί γὰρ κακὸν ἐποίησεν;)



26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.

(20 ἐνέδυσαν αὐτὸν τὰ ἰδία ἱμάτια αὐτοῦ)

24 καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

(28 Is. 53, 12; 29—32 Reviling by παραπ. and ἄρχ.)

32<sup>b</sup> καὶ οἱ συνσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

(14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς τί γὰρ ἐποίησεν κακὸν;)

38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

34 ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. διαμερίζομενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους

35<sup>a</sup> καὶ εἰστίκει ὁ λαὸς Θεωρῶν

(35<sup>b</sup>—37 Reviling by the ἄρχοντες and the στρατιῶται. 38 Title.) 39 εἰς δὲ

τῶν κρεμασθέντων κακούργων ἔβλασθήμει αὐτόν· οὐχὶ σὺ εἰ ὁ Χριστός; ὥσων σε αὐτὸν καὶ ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆς οὐ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

42 καὶ ἔλεγεν Ἰησοῦς, μνησθῆναι μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 καὶ εἶπεν αὐτῷ ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

19 καὶ ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων 20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἑσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί (21 f Quarrel over this between ἄρχιερεῖς and Pilatus) 23 οἱ οὖν στρατιῶται, ὅτε ἑσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντός δι' ὅλου 24 εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ· διεμερίσαντο τὰ ἱματῖά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον· οἱ μὲν οὖν στρατιῶται τὰῦτα ἐποίησαν.

(25—27 The women, Mary and John under the Cross)

(31 οἱ οὖν Ἰουδαῖοι . . . ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν 32 ἤλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῶν 33 ἐπὶ δὲ τὸν Ἰησοῦν ἔλθόντες ὥς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυψεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ

(35—37 True witness. Fulfilment of Ex. 12, 46, Zech. 12, 10.)

(V)

Am. 8, 9 *καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, δύσεται ὁ ἥλιος μεσημβρίας καὶ οὐ σκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς* (Iren. IV, 88, 12, Tert. adv. Jud. c.10, Cyr. cat. 13, 25.)

Jerem. 15, 9 *ἐπέδυν ὁ ἥλιος αὐτῇ ἔτι μεσοῦσης τῆς ἡμέρας* (Iren. IV, 33, 12)

Ps. 68 (69), 22 *καὶ ἔδωκαν εἰς τὸ βρῶμα μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.* (Barn. 7, 3, Iren. III, 19, 2, IV, 33, 12, 35, 3 Tert. adv. Jud. 10 and elsewhere.)

Js. 3, 9 *οἶαί τῃ ψυχῇ αἰτῶν, λέγει κυρ. διότι βεβουλεύνται βουλὴν πονηρὰν καθ' ἑαυτῶν εἰπόντες· ἄρῳμεν τὸν δίκαιον.* (Just, Dial. 17. 133. 136 f)

Amos 8, 9 *δύσεται ὁ ἥλιος μεσημβρίας καὶ μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος.* (Iren. IV, 10, 1, 33, 12, Tert. adv. Jud. 10, Cyr. 13, 25)

Ps. 21 (22), 2 *ὁ θεὸς ὁ θεός μου πρόσχες μοι, ἵνα τί ἐγκατέλιπές με;*

Ps. 37 (38), 11 *ἐγκατέλιπέ με ἡ ἰσχὺς μου — (?)*

15 *ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν·*

*καὶ ἐθορυβοῦντο καὶ ἡγωνίων μήποτε ὁ ἥλιος ἔδυν, ἐπειδὴ ἔτι ἔζη· γέγραπται [γὰρ] αὐτοῖς ἥλιον μὴ δύναι ἐπὶ πεφρονεμένῳ.*

16 *καὶ τὶς αὐτῶν εἶπεν· ποτίσατε αὐτὸν χολὴν μετὰ ὄξους καὶ κεράσαντες ἐπότισαν.*

17 *καὶ ἐπλήρωσαν πάντα καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἁμαρτήματα.*

18 *περιήρχοντο δὲ πολλοὶ μετὰ λύχνων [καὶ] νομίζοντες ὅτι νύξ ἐστιν, [ἀν]έπεσαν.*

19 *τότε ὁ κύριος ἀνεβόησε λέγων·*

*ἡ δύναμίς μου, ἡ δύναμις κατέλειπός με,*

*καὶ εἰπὼν ἀνελήφθη.*

45 *ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης*

34 *ἔδωκαν αὐτῷ πειν οἶνον [ὄξος Gr. Lat. Syr. Codd.] μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πειν.*

48 (Of the cry of agony and the sneer about Elias) *καὶ εἰς-θέως δραμὼν εἰς ἔξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθίεις καλάμῳ ἐπότιζεν αὐτόν (49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σῶσαι αὐτόν.)*

46 *περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἡλεὶ ἡλεὶ λεμὰ σαβαχθανεὶ; τοῦτ' ἐστὶν θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;*

(47 *τινες δὲ τῶν ἐστηκότων ἀκούσαντες ἔλεγον, ὅτι Ἡλείαν φωνεῖ οὗτος*)

(48. 49 *The drink and the sneer about Elias*)

50 *ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.*

15 γὰρ post γέγραπται add. HZSw (unc. incl.)! πεφρονεμένῳ C | 18 καὶ om. R Z Wabnitz, ἐνεπέσατο (om. ἐστὶν) aut ἔπαισαν (a παῖζω). τότε Gebh, ἔπαισαν (a παῖω) Hilg, nunc in novissima edit. v Gebh, cf. ibid. p. 20 ff. καὶ ἀνεπέσαντο L<sup>3</sup>, καὶ νομίζοντες ... ἀνέπεσαν.

33 καὶ γενομένης ὥρας ἑκτῆς  
σκοτός ἐγένετο ἐφ' ὅλην τὴν  
γῆν ἕως ὥρας ἐνάτης.

(23 καὶ ἐδίδουν αὐτῷ ἐσφυρμισ-  
μένον οἶνον· δὲ δὲ οὐκ ἔλαβεν)  
(34 Of the cry 35 on the word  
about Elias) 36 δραμῶν δὲ  
τις καὶ γεμίσας σπόγγον ὄξους  
περιθεὶς καλὰ μω ἐπότιζεν αὐ-  
τόν (λέγων ἄφετε ἴδωμεν, εἰ  
ἔρχεται Ἡλείας καθελεῖν αὐτόν).

34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ  
Ἰησοῦς φωνῇ μεγάλῃ· ἑλωὶ ἑλωὶ  
λεμὰ σαβαθθανεὶ, ὃ ἐστὶν με-  
θερμηνεόμενον ὁ θεὸς μου,  
ὁ θεὸς μου, εἰς τί ἐγκατέλιπές  
με; (35 καὶ τινες τῶν παρε-  
στῶτων ἀκούσαντες ἔλεγον ἴδε  
Ἡλείαν φωνεῖ. 36 The drink).

37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν  
μεγάλην ἐξέπνευσεν.

44 καὶ ἦν ἴδῃ ὥσπερ ὥρα ἑκτῇ  
καὶ σκοτός ἐγένετο ἐφ' ὅλην  
τὴν γῆν ἕως ὥρας ἐνάτης

45<sup>a</sup> τοῦ ἡλίου ἐκλείποντος

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ  
στρατιῶται προσερχόμενοι, ὄξους  
προσφέροντες αὐτῷ (37 καὶ λέ-  
γοντες· εἰ οὐ εἰ ὁ βασιλεὺς τῶν  
Ἰουδαίων, σῶσον σεαυτόν.)

28 μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς  
ὅτι ἤδη πάντα τετέλεσται, ἵνα  
τελειωθῇ ἡ γραφή, λέγει· διψῶ.

29 σκεῦος ἔκειτο ὄξους μεστόν·  
σπόγγον οὖν μεστόν ὄξους ὑσ-  
σώπῃ περιθέντες προσήνεγκαν  
αὐτοῦ τῷ στόματι

30<sup>a</sup> ὅτε οὖν ἔλαβεν τὸ ὄξος,  
εἶπεν· τετέλεσται. καὶ κλίνας  
τὴν κεφαλὴν

(45<sup>b</sup> Rending of the vail of the  
Temple) 46 καὶ φωνήσας φωνῇ  
μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ,  
εἰς χεῖράς σου παρατίθεμαι τὸ  
πνεῦμα μου.

Τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

(43 σήμερον μετ' ἐμοῦ ἔσῃ ἐν  
τῷ παραδείσῳ)

30<sup>b</sup> καὶ κλίνας τὴν κεφαλὴν παρέ-  
δωκεν τὸ πνεῦμα.

C | ἐπέσαντο καὶ (πεσ sup. ras., Be; corr. ex estin εσα, L<sup>2</sup>) C, καὶ ἐπέσαντο H Diels, ξεσάν τε  
ἐπτασαν Hoffmann, καὶ νομίζοντες... ἐξίσταντο Redpath ap. Sw, καὶ νομίζοντες... ἀνεπαΐσαντο  
τότε v Sch. | 19 δύναμις sec. sine μου, add. H. |

## V.

## (VI)

Ps. 21 (22), 17 ὥρξαν χεῖράς μου  
καὶ πόδας μου (Just. ap. I, 50,  
Dial. 97, Tert. adv. Marc.  
III, 19. IV, 42; adv. Jud. 10.)  
Is. 65, 2 ἐξεπέτασα τὰς χεῖράς  
μου ὅλην τὴν ἡμέραν πρὸς  
λαὸν ἀπειθοῦντα καὶ ἀντιλέ-  
γοντα (Just. Ap. I, 35. 38, Dial.  
97. 114, Ir. IV, 33, 12)

Zech. 14, 7 καὶ ἔσται ἐν ἐκείνῃ  
τῇ ἡμέρᾳ οὐκ ἔσται φῶς —  
καὶ οὐχ ἡμέρα καὶ οὐ νύξ, καὶ  
πρὸς ἑσπέραν ἔσται φῶς (Cyr.  
cat. 13, 24, Ap. Const. V, 14)

Deut. 21, 22 — ταφῇ θάψετε  
αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ (vide  
p. 6)

Lev. 16, 3 οὕτως εἰσελεύσεται  
Ἀαρὼν εἰς τὸ ἅγιον — 4 καὶ χι-  
τῶνα λινοῦν ἡγιασμένον ἐνδύ-  
σεται καὶ περισκελῆς λινοῦν  
ἔσται ἐπὶ τοῦ χρωτὸς αἰτοῦ καὶ  
ζώνη λινῇ ζώσεται καὶ κίδαριν  
λινῇ περιθήσεται· ἱμάτια ἁγιά  
ἐστι, καὶ λούσεται ὕδατι πᾶν  
τὸ σῶμα αὐτοῦ καὶ ἐνδύσεται  
αὐτὰ (?)

20 καὶ αὐτῆς ὥρας διεράγη  
τὸ καταπέτασμα τοῦ ναοῦ τῆς  
Ἱερουσαλὴμ εἰς δύο.

21 καὶ τότε ἀπέσπασαν τοὺς  
ἥλους ἀπὸ τῶν χειρῶν τοῦ  
κυρίου  
καὶ ἔθηκαν αὐτὸν ἐπὶ τῆς  
γῆς, καὶ ἡ γῆ πᾶσα ἐσειόθη

καὶ φόβος μέγας ἐγένετο.

22 τότε ἥλιος ἔλαμψε, καὶ  
εὐρέθη ὥρα ἐνάτη·

23 ἐχάραξαν δὲ οἱ Ἰουδαῖοι.

καὶ δεδώκασι τῷ Ἰωσήφ τὸ  
σῶμα αὐτοῦ, ἵνα αὐτὸ θάψῃ,

ἐπειδὴ θεασάμενος ἦν, ὅσα  
ἀγαθὰ ἐποίησεν.

24 λαβὼν δὲ τὸν κύριον ἔλου-  
σε καὶ εἴλησε σινδόνη καὶ

εἰσῆγαγεν εἰς ἴδιον τάφον κα-  
λούμενον κῆπον Ἰωσήφ.

51 καὶ ἰδοὺ τὸ καταπέτασμα  
τοῦ ναοῦ ἐσχίσθη ἄνωθεν  
ἕως κάτω εἰς δύο

καὶ ἡ γῆ ἐσειόθη,  
(52. 53 The resurrection of  
many saints that slept, who  
showed themselves in the city  
after the resurrection of Christ.)  
54 ὁ δὲ ἐκατοντάρχης καὶ οἱ  
μετ' αὐτοῦ τηροῦντες τὸν Ἰη-  
σοῦν ἰδόντες τὸν σεισμόν ἐφο-  
βήθησαν σφόδρα.

45 σκότος ἐγένετο ἐπὶ πᾶσαν  
τὴν γῆν — ἕως ὥρας ἐνάτης.  
46 περὶ δὲ τὴν ἐνάτην ὥραν  
(Cry of Jesus)

(54<sup>b</sup>—56 Groups around the  
Cross. 57. 58<sup>a</sup> Prayer of Joseph  
to Pilate about the body.)  
58<sup>b</sup> τότε ὁ Π. ἐκέλευσεν ἀπο-  
δοθῆναι scil. τῷ Ἰωσήφ τὸ  
σῶμα αὐτοῦ

57 ὃς καὶ αὐτὸς ἐμαθητεύθη  
τῷ Ἰησοῦ

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰω-  
σήφ ἐνετύλιξεν αὐτὸ σινδόνη  
καθαρᾷ καὶ

60 ἔθηκεν αὐτὸ ἐν τῷ καινῷ  
αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν  
ἐν τῇ πέτρᾳ  
(καὶ προσκυλίσας λίθον μέγαν  
τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν).

38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

46 ἀγοράσας σινδὸνα Ἰωσήφ καθελὼν αὐτὸν ἐνείλησε

33 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης· 34 καὶ τῇ ἐνάτῃ ὥρᾳ (The cry of Jesus)

(39—41 Centurion and women at the Cross. 42 f Prayer of Joseph about the body. 44 f Pilate assures himself about the death.) 45<sup>b</sup> ἔδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.

42 ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ

46 καὶ ἀγοράσας σινδὸνα, καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ

κατέθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας (καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου).

45<sup>b</sup> ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον (46 Death)

53 καὶ καθελὼν (Ἰωσ.) ἐνετύλιξεν ἐν σινδόνι —

44<sup>b</sup> σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλιπόντος.

(47 Centurion, 48 Return of the people home, 49 the γνωστοί and women at the place of execution. 50—52 Prayer of Joseph about the body.)

51<sup>b</sup> ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ

53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ

ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος (54 καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν).

31 οἱ οὖν Ἰουδ. ἠρώτησαν τὸν Πειλ., ἵνα — ἀρθῶσαν. 38 μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλ. ὁ Ἰωσήφ — ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθον οὖν καὶ ἤραν αὐτόν.

(20, 20 ἔδειξεν ὁ Ἰησοῦς τὰς χεῖρας 25 ὁ δὲ εἶπεν Θωμᾶς αὐτοῖς· ἂν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω μου τὸν δάκτυλον εἰς τὸν τόπον τῶν ἥλων. — 27 ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου —)

(38 Prayer of Joseph about the body.

καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ὡν μαθητῆς τοῦ Ἰησοῦ κεκοιμημένος

(11, 45 πολλοὶ οὖν ἐκ τῶν Ἰουδ. οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν εἰς αὐτόν.)

38 ἦλθον οὖν καὶ ἤραν αὐτόν.

39 ἦλθεν δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μύγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων καθ' ὥς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐταυρώθη κήπος καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκεν τὸν Ἰησοῦν.

## VI. (VII)

Is. 3, 9 οὐαὶ τῇ ψυχῇ αὐτῶν· διότι βεβούλευνται βουλήν πονηράν καθ' ἑαυτῶν ἐπώντες· αἰρώμεν τὸν δίκαιον (Just. Dial. 136 f and elsewh.)

Amos, 8, 10 μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ᾠδὰς εἰς θρῆνον — καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ (Iren. IV, 33, Tert. adv. Jud. 10, Cyr. cat. 13, 25) Jer. 15, 9 τοὺς καταλοιπούς αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν (Iren. IV, 33)

Ezek. 9, 1 ἤγγικεν ἡ ἐκδίκησις τῆς πόλεως (Tert. adv. Jud. 10)

Zech. 13, 7 πάταξον τὸν ποιμένα καὶ διασκορπισθῇσονται τὰ πρόβατα αὐτοῦ (Just. dial. 53)

Is. 53, 6 πάντες ὡς πρόβατα ἐπλανήθημεν (Just. ap. I, 50)

Ps. 37(38), 12 οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν καὶ οἱ ἔγγιστά μου μακρόθεν ἔστησαν (Iren. IV, 33, 12)

Amos 8, 10 καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὠδίνης (Tert. adv. Jud. 10, Cyr. cat. 13, 25)

25 τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς γνόντες ὅλον κακὸν ἑαυτοῖς ἐποίησαν ἡρξάντο κόπτεσθαι καὶ λέγειν·

οὐαὶ ταῖς ἁμαρτίαις ἡμῶν, ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ.

26 ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην· καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα· ἐξητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι.

27 ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν καὶ ἐκαθεζόμεθα

πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου.

(54 Centurion at the Cross.)

(25 τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.)

(24, 29 εὐθὺς μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται —)

(55.56 The Galilean women standing afar off.)

(26, 56 τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον)

(26, 75 καὶ ἐξελεῖσθαι ἐξω ἔκλυσαν πικρῶς)

(26, 55 ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων σὺν λαβεῖν με)

(26, 61 οὗτος ἔφη· δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδομῆσαι.)

(22, 7 ὁ δὲ βασιλεὺς ἐκεῖνος ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φρονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.)

(9, 15 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύσουσιν.)

(57—60 Joseph's prayer and the burial.)

61 ἦν δὲ καὶ Μαριὰμ ἡ Μαγδ. καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

(39 Centurion at the Cross.)

(13, 24 ἐν ἐκείναις ταῖς ἡμέραις  
— ὁ ἥλιος σκοτισθήσεται)

(40, 41 The Galilean women  
looking on from afar off.)

(14, 50 καὶ ἀφέντες αὐτὸν ἔφυ-  
γον πάντες)

(14, 72 καὶ ἐπιβαλὼν ἔκλαιεν)

(14, 48 ὡς ἐπὶ **ληστέην** ἐξήλθατε  
μετὰ μαχαιρῶν καὶ ξύλων συλ-  
λαβεῖν με)

(14, 51 ἠκούσαμεν αὐτοῦ λέγον-  
τος ὅτι ἐγὼ καταλύσω τὸν ναὸν  
τοῦτον τὸν χειροποίητον καὶ  
διὰ τριῶν ἡμερῶν ἄλλον ἀχει-  
ροποίητον οἰκοδομήσω)

(2, 20 ἐλεύσονται δὲ ἡμέραι  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-  
φίος καὶ τότε **νηστεύσουσιν**  
ἐν ἐκείναις ταῖς ἡμέραις)

(16, 10 ἐκείνη [**Μαρία**] πορευ-  
θεῖσα ἀπήγγειλεν τοῖς μετ'  
αὐτοῦ γενομένοις πενθούσιν  
καὶ κλαίουσιν.)

(42—46 Burial.)

47 ἡ δὲ **Μαρία** ἡ **Μαγδ.** καὶ  
**Μαρία** ἡ **Ἰωσήτος** ἐθεώρουν  
ποῦ τέθειτο

48 καὶ πάντες οἱ συνπαραγενό-  
μενοι **ὄχλοι** ἐπὶ τὴν **θεωρίαν**  
ταύτην, **θεωρῶσαντες** τὰ γενό-  
μενα, **τύπτοντες** τὰ **στήθη**  
**ὑπέστρεφον** [**ἔλεγον οὐαὶ ἡμῖν**  
**τί γέγονεν, οὐαὶ ἡμῖν ἀπὸ τῶν**  
**ἁμαρτιῶν ἡμῶν. appropinquavit**  
**desolatio Jerusalem, west. and**  
**syr. Codd.]**

(27 ἰκολούθει δὲ αὐτῷ πολὺ  
πλήθος — **γυναικῶν αὖ ἐκόπ-  
τοντο** καὶ ἐθρῆνον αὐτόν  
28 **Ἰησοῦς** εἶπεν **θυγατέρες Ἰερου-  
σαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλήν**  
**ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ**  
**τέκνα ὑμῶν)**

(21, 20: ὅταν δὲ ἴδῃτε **κυκλου-  
μένην ὑπὸ στρατοπέδων Ἰερου-  
σαλήμ, τότε γινώτε ὅτι ἤγγικεν**  
**ἡ ἐρήμωσις αὐτῆς)**

49 εἰστήκεισαν δὲ πάντες οἱ γνω-  
στοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ  
**γυναῖκες αἱ συνακολουθοῦσαι**  
**αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι**  
**ταῦτα**  
(22, 62 καὶ ἐξεληθὼν ἔξω ἔκλανσεν  
πικρῶς)

(22, 52 ὡς ἐπὶ **ληστέην** ἐξεληλύ-  
θατε μετὰ μαχαιρῶν καὶ ξύλων.)

(5, 35 ἐλεύσονται δὲ ἡμέραι καὶ  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-  
φίος, τότε **νηστεύσουσιν** ἐν  
ἐκείναις ταῖς ἡμέραις)

(24, 17 the disciples going to  
Emmaus ἐστάθησαν σκνῶρακοί)  
(50—54 Joseph's prayer and  
the burial.)

55 κατακολουθήσασαι δὲ **γυ-  
ναῖκες** — — ἐθεώσαντο τὸ **μνη-  
μεον** καὶ ὡς ἐτέθη τὸ **σῶμα**  
αὐτοῦ 56 ὑποστρέψασαι δὲ ἡτοι-  
μασαν **ἀρώματα καὶ μύρα· καὶ**  
**τὸ μὲν σάββατον ἡσύχασαν κατὰ**  
**τὴν ἐντολήν.**

(18, 4 λέγει Ἰησοῦς αὐτοῖς· **τίνα**  
**ζητεῖτε** 8 — εἰ οὖν ἐμὲ ζητεῖτε,  
**ἄφετε** τούτους **ὑπάγειν)**

(38 Ἰωσ. ὢν μαθητὴς τοῦ Ἰη-  
σοῦ **κεκρυμμένος** δὲ διὰ τὸν φό-  
βον τῶν Ἰουδαίων)

(20, 19 — καὶ τῶν **θυρῶν**  
**κεκλεισμένων** ὅπου ἦσαν οἱ μα-  
θηταὶ διὰ τὸν φόβον τῶν Ἰου-  
δαίων 26 μεθ' ἡμέρας ὁκτὼ  
πάλιν ἦσαν ἔσω οἱ μαθηταὶ  
αὐτοῦ)

(2, 19 εἶπεν αὐτοῖς· **λύσατε τὸν**  
**ναὸν τοῦτον)**

(16, 20 ἀμὴν λέγω ὑμῖν ὅτι  
**κλαύσετε καὶ θρηνήσετε ὑμεῖς,**  
**ὁ δὲ κόσμος χαρήσεται· ὑμεῖς**  
**λυπηθήσεσθε, ἀλλ' ἡ λύπη**  
**ὑμῶν εἰς χαρὰν γενήσεται· 21 ἡ**  
**γυνὴ ὅταν τίκῃ **λύπην** ἔχει — —**  
**22 καὶ ὑμεῖς οὖν νῦν μὲν **λύπην****  
**ἔχετε)**

## VII. (VIII)

28 συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες ὅτι· εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν, 29 ἐφοβήθησαν οἱ πρεσβύτεροι

καὶ ἦλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες·

30 παραδος ἡμῖν στρατιώτας, ἵνα φυλάξωμεν τὸ μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας] μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν, καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη καὶ ποιήσωσιν ἡμῖν κακά.

31 ὁ δὲ Πειλᾶτος παραδέδωκεν αὐτοῖς Πετρῶνιον τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα

32 καὶ κυλίσαντες λίθον μέγαν μετὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὅμοι πάντες οἱ ὄντες ἐκεῖ ἐθήκαν ἐπὶ τῇ θύρᾳ τοῦ μνήματος

33 καὶ ἐπέχρισαν ἐπὶ τὰ σφραγίδας καὶ σκηνὴν ἐκεῖ πῆξαντες ἐφύλαξαν·

34 πρωΐας δὲ ἐπιφώσκοντος τοῦ σαββάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περικύρου, ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον.

62 τῇ δὲ ἐπαύριον ἦτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

(26, 3 τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ . . 5 ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.)

συνήχθησαν πρὸς Πειλᾶτον, 63 λέγοντες· κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτιζὼν μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ (αὐτοῦ) κλέψωσιν αὐτόν καὶ εἴπωσιν τῷ λαῷ ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

65 ἔφη αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστωδία· ὑπάγετε ἀσφαλίσασθε ὡς οἰδατε

66 οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον (60<sup>b</sup> προσκυλίσας — Ἰωσήφ — λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου)

σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

## (IX)

28 ἐ[τῷ θανάτῳ] C corr ἐπὶ [τῷ θ.] Wil | οἱ πόσον C, ὅτι sine πόσον Sw, ὅπου  
31 στρατιωτον C | 32 κατα [του κεντ.] C corr. μετὰ HLRZ | ὁμοι (B), rectius ὁμον (vGebh) C |



(14, 1 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἀποκτείνωσιν. 2 ἔλεγον γὰρ· μὴ ἐν τῇ ἑορτῇ μήποτε ἔσται θόρυβος τοῦ λαοῦ.)

48 πάντες οἱ συνπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύποντες τὰ στήθη, ὑπέστρεφον. 47 ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν (29, 2<sup>b</sup> ἐφοβοῦντο γὰρ τὸν λαόν.)

(7, 31 πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτὸν, καὶ ἔλεγον· ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ποιᾷ; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα)

(46<sup>b</sup> καὶ προσεκύλισεν [Ἰωσήφ] λίθον ἐπὶ τὴν θύραν τοῦ μνημείου)

## VIII.

## (X)

Jerem. (Is.) Apocr. ἐμνήσθη δὲ κύριος ὁ θεὸς ἄγιος Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ (Just. Dial. 72, Iren. III, 20, 4. IV, 22, 1 and elsewhere. cf. I. Pe. 3, 19. 4, 6. Eph. 4, 9 f)

## (XI)

35 τῇ δὲ νυκτὶ ἢ ἐπέφωσκεν ἡ κυριακὴ, φυλασσόντων τῶν στρατιωτῶν ἀνὰ δύο δύο κατὰ φρουρὰν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ

36 καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν, πολὺ φέγγος ἔχοντας καὶ ἐγγίσαντας τῷ τάφῳ.

37 ὁ δὲ λίθος ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀπ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἠνοίγη καὶ ἀμφοτέροι οἱ νεανίσκοι εἰσῆλθον.

38 ἰδόντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους — παρήσαν γὰρ αὐτοὶ φυλάσσοντας —

39 καὶ ἐξηγουμένων αὐτῶν ἃ εἶδον, πάλιν ὁρῶσιν ἐξεληθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθούοντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς

40 καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρ' ἐπὶ τοῦ οὐρανοῦ, τοῦ δὲ χειραγωγουμένου ὑπ' αὐτῶν ὑπερβαίνουσαν τοὺς οὐρανοὺς 41 καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμωμένοις; 42 καὶ ὑπακοὴ ἤκουετο ἀπὸ τοῦ σταυροῦ ὅτι· ναί. 43 συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσει ταῦτα τῷ Πειλάτῳ.

44 καὶ ἔτι διανοουμένων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐανοὶ καὶ ἄνθρωπός τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα.

1 ὧπὲρ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων (ἤλθεν Μαριάμ ἡ Μαγδ. καὶ ἡ ἄλλη Μ. θεωρῆσαι τὸν τάφον)

2<sup>a</sup> καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·

ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ

3 ἣν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν

2<sup>b</sup> καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον

καὶ ἐκάθητο ἐπάνω αὐτοῦ.

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

(27, 52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν. 53 καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.)

2 ἄγγελος κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν —

35 η' pro ἡ C | 36 ἀνοιχθέντες τοὺς οὐρανοὺς C | ἐκεῖθεν C | ἐπισαντας (B. Be) C ἐπεχώρησε C, corr. ἀπεχώρησε Gebh Blass H, ἐπεχώρησε R in notis Z | 38 ἀν οἱ (B), fort. αὐτοὶ 40 χεῖρα τῶ τουμενον C, corr. χειραγωγουμένου LRHZ Wil | 41 φωνή C | κοιμωμένοις C, το ναί (Be) C, corr. ὅτι ναί Blass HRLZ, τὸ ναί = ἀμήν quæstionem negans v Gebh |

[16,4 Cod. Bobb. subito autem  
ad horam tertiam tenebrae diei  
factae sunt per totum orbem  
terrae et descenderunt de caelis  
angeli]

(16,5 εἰσελθούσαι — αἱ γυναί-  
κες — εἰς τὸ μνημεῖον εἶδον  
νεανίσκον καθήμενον ἐν τοῖς  
δεξιotois  
περιβεβλημένον στολὴν λευκὴν)

[16,4 Cod. Bobb. et surgente  
in claritate uiuo deo (domino?)  
simul ascenderunt cum eo]

(24, 4b καὶ ἰδὸν ἄνδρες δύο  
ἐπέστησαν αὐταῖς ἐν ἐοθῆτι  
δοτραπτούσῃ)

(20, 12 καὶ θεωρεῖ — Μαριάμ  
— δύο ἀγγέλους ἐν λευκοῖς καθ-  
εζομένους)

(23, 43 σήμερον μετ' ἐμοῦ ἔσῃ  
ἐν τῷ παραδείσῳ.)

corr. ἐγγίσαντας Diels HL, ἐπιστάντας RZSw, ἐγγισαντας ipse Cod, recte vGebh | 37 λειθοῦς C |  
(Be-Sw) C, sic HRZL alii, ἄλλοι Redpath, | ὁρασιν ἐξελθόντος — ἀνδρες C | ἀκολουθοντα C |  
corr. κοιμωμένοις HRLZ alii | ὑπακοή C, conl. καὶ ὑπακοὴν Preuschen H<sup>1</sup> | τι ναί (BL) vel  
44 κατελθόν C |

## IX.

45 ταῦτα ἰδόντες οἱ περὶ τὸν  
κεντυρίωνα νυκτὸς ἐσπευσαν  
πρὸς Πειλᾶτον, ἀφέντες τὸν  
τάφον, ὃν ἐφύλασσον καὶ

ἐξηγήσαντο πάντα ἅπερ εἶδον

ἀγωνιῶντες μεγάλως καὶ λέ-  
γοντες· ἀληθῶς υἱὸς ἦν θεοῦ.

46 ἀποκριθεὶς δὲ Πειλᾶτος  
ἔφη· ἐγὼ καθαρεύω τοῦ αἵμα-  
τος τοῦ υἱοῦ τοῦ θεοῦ·

ὅμῳ δὲ τοῦτο ἔδοξεν.

47 εἶτα προσελθόντες πάντες  
ἐδέοντο αὐτοῦ καὶ παρεκάλουν  
κελεῦσαι τῷ κεντυρίωνι καὶ  
τοῖς στρατιώταις μηδὲν εἰπεῖν  
ἢ εἶδον·

48 συμφέρει γάρ, φασίν, ἡμῖν  
ὀφλήσαι μεγίστην ἁμαρτίαν  
ἐμπροσθεν τοῦ θεοῦ καὶ μὴ  
ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ  
τῶν Ἰουδαίων καὶ λιθασ-  
θῆναι.

49 ἐκέλευσεν οὖν ὁ Πειλᾶτος  
τῷ κεντυρίωνι καὶ τοῖς στρα-  
τιώταις μηδὲν εἰπεῖν.

11<sup>a</sup> (Πορευομένων δὲ αὐτῶν —  
γυναικῶν) ἰδοὺ τινὲς τῆς  
κουστωδίας ἐλθόντες εἰς τὴν  
πύλιν

(27, 54<sup>a</sup> ὁ δὲ ἑκατοντάρχης καὶ  
οἱ μετ' αὐτοῦ τηροῦντες τὸν  
Ἰησοῦν ἰδόντες τὸν σεισμόν  
καὶ τὰ γενόμενα)

11<sup>b</sup> ἀνήγγειλαν τοῖς ἀρχιερεῦσιν  
ἅπαντα τὰ γενόμενα.

(27, 54<sup>b</sup> ἐφοβήθησαν σφόδρα  
λέγοντες· ἀληθῶς θεοῦ υἱὸς  
ἦν οὗτος).

(27, 24 ὁ Πειλ. — ἀπενίκατο  
τὰς χεῖρας — λέγων· ἀθῶός  
εἰμι ἀπὸ τοῦ αἵματος τούτου·  
ἰμεῖς ὀψεσθε.)

(26, 66 ὁ ἀρχιερεὺς — τί ὅμῳ  
δοκεῖ. οἱ δὲ ἀποκριθέντες  
εἶπον· ἔνοχος θανάτου ἐστίς.)

12 καὶ συναχθέντες μετὰ τῶν  
πρεσβυτέρων συμβούλιόν τε  
λαβόντες ἀργύρια ἱκανὰ ἔδω-  
καν τοῖς στρατιώταις, 13 λέ-  
γοντες· εἴπατε ὅτι οἱ μαθηταὶ  
αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν  
αὐτὸν ἡμῶν κοιμωμένων

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ  
τοῦ ἡγεμόνος, ἡμεῖς πείσομεν  
καὶ ὑμᾶς ἀμερίμνους ποιήσομεν  
15 οἱ δὲ λαβόντες ἀργύρια  
ἐποίησαν ὥς ἐδιδάχθησαν.  
καὶ ἐφημίσθη ὁ λόγος οὗτος  
παρὰ Ἰουδαίοις μέχρι τῆς  
σήμερον

(39 *ιδών δὲ δ κεντυρίων ὁ  
παρεστηκὼς ἐξ ἐναντίας αὐτοῦ  
ὅτι οὕτως ἐξέπνευσεν εἶπεν·  
ἀληθῶς οὗτος ὁ ἄνθρωπος  
υἱὸς ἦν θεοῦ.*)

(14, 64 — *τί ὑμῖν γαίνεται; οἱ  
δὲ πάντες κατέκριναν αὐτὸν  
ἐνοχόν εἶναι θανάτου.*)

(11, 50 *συμφέρει ὑμῖν ἵνα εἰς  
ἄνθρωπος ἀποθάνῃ, ὑπὲρ τοῦ  
λαοῦ καὶ μὴ ὅλον τὸ ἔθνος  
ἀπόληται.*)

## X. (XII)

Hosea 6,1 ἐν θλίψει αὐτῶν  
ὀρθροῦσι πρὸς με λέγοντες·

50 ὀρθρου δὲ τῆς κυριακῆς  
Μαριὰμ ἡ Μαγδαληνῇ

1 ὕψὲ δὲ σαββάτων τῇ ἐπιφωσ-  
κούσῃ εἰς μίαν σαββάτων ἦλθεν  
Μαριὰμ ἡ Μαγδαληνῇ καὶ ἡ  
ἄλλη Μαρία

μαθήτρια τοῦ κυρίου

(27, 55 ἦσαν δὲ ἐκεῖ γυναῖκες  
πολλαὶ ἀπὸ μακρόθεν θεω-  
ροῦσαι, αἵτινες ἠκολούθησαν  
ἀπὸ τῆς Γαλιλαίας διακονοῦσαι  
αὐτῷ 56 ἐν αἷς ἦν Μαρία ἡ Μ.)

(φοβουμένη διὰ τοὺς Ἰουδαί-  
ους, ἐπειδὴ ἐφλέγοντο ὑπὸ  
τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ  
τῷ μνηματι τοῦ κυρίου,

(27, 55 ἀπὸ μακρόθεν θεω-  
ροῦσαι 27, 61 καθήμεναι ἀπ-  
έναντι τοῦ τάφου)

ἃ εἰώθεσαν

ποιεῖν αἱ γυναῖκες ἐπὶ τοῖς  
ἀποθνήσκουσι

(26 12 βαλοῦσα γὰρ αὕτη [ἡ  
γυνή] τὸ μίρον τοῦτο ἐπὶ τοῦ  
σώματος μου πρὸς τὸ ἐνταφιά-  
σαι με ἐποίησεν)

καὶ τοῖς ἀγαπωμένοις αὐταῖς)

51 λαβοῦσα μεθ' ἑαυτῆς τὰς  
φίλας

1 Μαριὰμ ἡ Μ. καὶ ἡ ἄλλη  
Μαρία

ἦλθεν ἐπὶ τὸ μνημεῖον

ἦλθεν θεωρῆσαι τὸν τάφον

δοῦν ἢν τεθείς.

52 καὶ ἐφοβοῦντο μὴ ἴδωσιν  
αὐτὰς οἱ Ἰουδαῖοι

καὶ ἔλεγον·

εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ  
ἢ ἐσταυρώθη ἐδυνήθημεν  
κλαῦσαι καὶ κόψασθαι,  
κἂν νῦν ἐπὶ τοῦ μνήματος  
αὐτοῦ ποιήσωμεν ταῦτα.

53 τίς δὲ ἀποκυλίσει ἡμῖν καὶ  
τὸν λίθον τὸν τεθέντα ἐπὶ  
τῆς θύρας τοῦ μνημείου,  
ἵνα εἰσελθοῦσαι παρακαθεσ-  
θῶμεν αὐτῷ καὶ ποιήσωμεν  
τὰ ὀφειλόμενα;

πορευθῶμεν καὶ ἐπιστρέψωμεν  
πρὸς κύριον τὸν θεὸν ἡμῶν,  
ὅτι αὐτὸς ἤρπακε καὶ ἰάσεται  
ἡμᾶς, πατάξει καὶ μοτώσει  
ἡμᾶς, ὑγιάσει ἡμᾶς μετὰ δύο  
ἡμέρας (Tert. adv. Marc. IV, 43)

50 ορθρου — μαριὰμ' μαγδαληνη C | φοβουμένη — ανταις unc. incl. Preuschen H Sw,  
αντοις C | 52 κοψεσθαι και νυν C corr. κ. κἂν νῦν Blass H Z. | 53 οφειλομενα C |

1 και διαγενομένου τοῦ σαββάτου  
**Μαρία ἡ Μαγδ.** και **Μαρία ἡ Ἰακ.**  
και **Σαλ.** ἠγόρασαν ἀρώματα —  
2 και **λίαν** πρωτὶ τῇ **μία** τῶν  
**σαββάτων** ἔρχονται — ἀνα-  
τείλαντος τοῦ ἡλίου.

(15, 40 ἦσαν δε και γυναῖκες  
ἀπὸ μακρόθεν θεωροῦσαι, ἐν  
αἷς και **Μαρία ἡ Μ.** και **Μ.** —  
αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκο-  
λούθουν αὐτῷ και **διηκόνουν**  
**αὐτῷ** —)

(15, 40 — ἀπὸ μακρόθεν θεω-  
ροῦσαι —)

(14, 8 ὃ ἔσχεν [ἡ γυνή] ἐποίησεν  
προέλαβεν μυρίαι μου τὸ σῶμα  
εἰς τὸν **ἐνταφιασμόν**)

1 **Μ.** ἡ **Μ.** και **Μαρία ἡ Ἰακώ-**  
**βου** και **Σαλώμη** ἠγόρασαν ἀρώ-  
ματα, ἵνα **ἐλθοῦσαι** ἀλείψωσιν  
αὐτόν

2 και **λίαν** πρωτὶ — **ἔρχονται**  
**ἐπὶ τὸ μνήμα**

(15, 47 ἡ δὲ **Μ.** ἡ **Μ.** και **Μ.** ἡ  
**Ἰωσήτος** ἐθεώρουν **ποῦ τέθειται**)

3 και **ἔλεγον** πρὸς ἑαυτάς·

**τίς ἀποκυλίσει ἡμῖν τὸν λίθον**  
**ἐκ τῆς θύρας τοῦ μνημεῖον;**

(5 και **εἰσελθοῦσαι** εἰς τὸ μνη-  
μεῖον)

1 τῇ δὲ **μία** τῶν **σαββάτων**  
**ὄρθρου** βαῖθ'ως ἐπὶ τὸ μνήμα  
**ἦλθον** αἱ γυναῖκες

10 ἦσαν δὲ ἡ **Μαγδαληνὴ Μαρία**  
και **Ἰωάννα** —

(23, 49 — και γυναῖκες αἱ συν-  
ακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γα-  
λιλαίας 55 κατακολουθήσασαι δὲ  
γυναῖκες, αἵτινες ἦσαν συνελ-  
λυθῆναι ἐκ τῆς Γαλιλαίας αὐτῷ  
ἐθεόσαντο τὸ μνημεῖον — —  
ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώ-  
ματα και μύρα και τὸ μὲν σάβ-  
βατον ἡσυχασαν κατὰ τὴν ἐν-  
τολήν.)

(7, 47 ἀφ'έωνται αὐτῆς [γυναικὸς,  
the anointing woman who  
was a sinner] αἱ ἁμαρτίαι αἱ  
πολλαί, ὅτι **ἠγάπησεν** πολὺν ὃ δὲ  
ὀλίγον ἀφίεται, ὀλίγον **ἀγαπᾷ**)

10 ἦσαν δὲ ἡ **Μαγδ. Μ.** και  
**Ἰωάννα** και **Μαρία ἡ Ἰακώβου**  
και αἱ **λοιπαὶ** σὺν αὐταῖς

1 ἐπὶ τὸ μνήμα **ἦλθον.**

(23, 55 αἱ γυναῖκες — ἐθε-  
όσαντο τὸ μνημεῖον και ὥς ἐτέ-  
θη τὸ σῶμα αὐτοῦ)

1 τῇ δὲ **μῑ** τῶν **σαββάτων**  
**Μαριάμ ἡ Μαγδαληνὴ** ἔρχεται  
πρωτὶ σκοτίας ἔτι οὔσης

(19, 38 Ἰωσήφ μαθητὴς τοῦ  
Ἰησοῦ κεκρυμμένος **διὰ τὸν φό-**  
**βον τῶν Ἰουδαίων.** 20, 19 τῶν  
θνῶν κεκλεισμένων ὅπου ἦσαν  
οἱ μαθηταὶ **διὰ τὸν φόβον τῶν**  
**Ἰουδαίων**)

(19, 40 ἔδρασαν τὸ σῶμα Ἰησοῦ  
ὀφονίους μετὰ τῶν ἀρωμάτων,  
**καθὼς ἔθος ἐστὶν τοῖς Ἰου-**  
**δαίοις ἐνταφιάζειν.**)

(12, 7 ἄφες αὐτὴν, ἵνα εἰς τὴν  
ἡμέραν τοῦ **ἐνταφιασμοῦ** μου  
τηρήσῃ αὐτό.)

1 **ἔρχεται** — εἰς τὸ μνημεῖον.

11 **Μαρ.** εἰστίκει πρὸς τῷ μνη-  
μείῳ ἔξω κλαίονσα

## (XIII)

54 μέγας γὰρ ἦν ὁ λίθος  
καὶ φοβούμεθα μή τις ἡμᾶς  
ἴδῃ· καὶ εἰ μὴ δυνάμεθα, κἂν  
ἐπὶ τῆς θύρας βάλωμεν ἄφερο-  
μεν εἰς μνημοσύνην αὐτοῦ,  
κλαύσωμεν καὶ κοφώμεθα  
ἕως ἔλθωμεν εἰς τὸν οἶκον  
ἡμῶν·

55 καὶ ἀπελθοῦσαι εὗρον τὸν  
τάφον ἡνεωγμένον

καὶ προσελθοῦσαι προέκυνον  
ἐκεῖ, καὶ ὁρῶσιν ἐκεῖ τινα  
νεανίσκον καθεζόμενον μέσῳ  
τοῦ τάφου, ὠραῖον καὶ

περιβεβλημένον στολὴν λαμ-  
προτάτην,

ὅστις ἔφη αὐταῖς·

56 τί ἤλθατε; τίνα ζητεῖτε;  
μὴ τὸν σταυρωθέντα ἐκεῖνον;  
ἀνέστη καὶ ἀπῆλθεν.

εἰ δὲ μὴ πιστεύετε, παρα-  
κύνετε καὶ ἴδτε τὸν τόπον  
ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν·

ἀνέστη γὰρ

καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπε-  
στάλη.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος  
εἶπεν ταῖς γυναιξίν· μὴ φο-  
βησθε ὑμεῖς·

οἶδα γὰρ ὅτι Ἰησοῦν τὸν  
ἐσταυρωμένον ζητεῖτε.

6 οὐκ ἔστιν ὧδε· ἡγέρθη γάρ,  
καθὼς εἶπεν.

δεῦτε ἴδετε τὸν τόπον ὅπου  
ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἶπατε  
τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρ-  
θη ἀπὸ τῶν νεκρῶν

καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν  
Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε.  
ἰδοὺ εἶπον ὑμῖν.

Hos. 6, 15 πορεύσομαι καὶ ἐπι-  
στρέψω εἰς τὸν τόπον μου, ἕως  
οἱ ἀφανισθῶσι καὶ ζητήσουσι  
τὸ πρόσωπόν μου

6, 1 — — πορευθῶμεν καὶ ἐπι-  
στρέψωμεν πρὸς κύριον τὸν  
θεὸν ἡμῶν — 2 — — ὑγιαίνει  
μετὰ δύο ἡμέρας 3 ἐν τῇ ἡμέρᾳ  
τῇ τρίτῃ ἐξαναστησόμεθα καὶ  
ζησίμεθα ἐνώπιον αὐτοῦ (Tert.  
adv. Jud. 13)

54 κλαύσωμεν καὶ κοφώμεθα C, corr. [καὶ] κλαύσωμεν καὶ κοφώμεθα HRZ | 55 ἀπελ-  
55/56 αυται οτι C | 56 ουκ εστι C, corr. ουκ ενεστι Nicholson Wil Gebh | πιστευεται C | ιδατε



4 καὶ ἀναβλέψασαι θεωροῦσιν  
ὅτι ἀνακεκύλισται ὁ λίθος· ἦν  
γὰρ μέγας σφῶδρα.

5 καὶ εἰσελθοῦσαι εἰς τὸ μνη-  
μεῖον

εἶδον νεανίσκον καθήμενον  
ἐν τοῖς δεξιotois

περιβεβλημένον στολὴν λευ-  
κὴν

καὶ ἐξεθαμβήθησαν.

6 ὁ δὲ λέγει αὐταῖς· μὴ ἐκ-  
θαμβεῖσθε.

Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν  
τὸν ἐσταυρωμένον.

ἡγέρθη, οὐκ ἔστιν ὧδε·

ἔδε ὁ τόπος ὅπου ἔθηκαν  
αὐτόν.

7 ἀλλὰ ὑπάγετε εἰπατε τοῖς  
μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ  
ὅτι προάγει ὑμᾶς εἰς τὴν Γαλι-  
λαίαν· ἐκεῖ αὐτὸν ὑποσθε, κα-  
θὼς εἶπεν ὑμῖν.

ἦλθον φέρουσαι ἃ ἡτοίμασαν  
ἀρώματα (7, 37 κομίσασα ἀλά-  
σαστρον μύρον)

2 εὗρον δὲ τὸν λίθον ἀποκε-  
κλυσμένον ἀπὸ τοῦ μνημείου

3 εἰσελθοῦσαι δὲ οὐχ εὗρον  
τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι  
αὐτάς περὶ τούτου καὶ ἰδοὺ  
ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν  
ἐσθῇ τι ἀστραπτύσῃ. 5 ἐμβόβουν  
δὲ γενομένων αὐτῶν καὶ κλυ-  
νοῦσιν τὰ πρόσωπα εἰς τὴν  
γῆν, εἶπαν πρὸς αὐτάς·

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν  
νεκρῶν;

6 οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη·

μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι  
ὦν ἐν τῇ Γαλιλαίᾳ, 7 λέγων  
τὸν υἱὸν τοῦ ἀνθρώπου ὅτι  
δεῖ παραδοθῆναι εἰς χεῖρας ἀν-  
θρώπων ἁμαρτωλῶν καὶ σταν-  
ρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ  
ἀναστῆναι

καὶ βλέπει τὸν λίθον ἰσμένον  
ἐκ τοῦ μνημείου \*

11 Μαριάμ δὲ εἰσῆλκει πρὸς τῷ  
μνημείῳ ἔξω κλαίονσα, ὡς οὖν  
ἐκλαίεν, παρέκνυεν εἰς τὸ μνη-  
μεῖον 12 καὶ θεωρεῖ δύο ἀγγέ-  
λους ἐν λευκοῖς καθεζομένους,  
ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα  
πρὸς τοῖς ποσίν, ὅπου ἔκειτο  
τὸ σῶμα τοῦ Ἰησοῦ 13 λέγουσιν  
αὐτῇ ἐκεῖνοι γίναι, τί κλαίεις;  
λέγει αὐτοῖς ὅτι ἤραν τὸν κύριόν  
μου (14 στραφεῖσα she sees Jesus)

15 λέγει αὐτῇ ὁ Ἰησοῦς· γίναι, τί  
κλαίεις; τίνα ζητεῖς; (takes him  
for the gardener: 16 Mary! Rab-  
boni!) (2-4 Peter fetches the

disciple whom Jesus loved and  
the latter) ἦλθεν πρῶτος εἰς τὸ  
μνημεῖον 5 καὶ παρακύνας βλέ-  
πει κείμενα τὰ ὀρθῶς, οὗ ἔντοι  
εἰσῆλθεν 6 Πέτρος — — εἰσῆλ-  
θεν εἰς τὸ μνημεῖον (7 and sees

the clothes) 8 τότε οὖν εἰσῆλθεν  
καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν  
πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν  
καὶ ἐπίστευσεν. 9 οὐδέπω γὰρ  
ᾔδεισαν τὴν γρᾶφην, ὅτι δεῖ  
αὐτὸν ἐκ νεκρῶν ἀναστῆναι

10 ἀπῆλθον οὖν πάλιν πρὸς  
αὐτοὺς οἱ μαθηταί.

17 λέγει αὐτῇ Ἰησοῦς· μὴ μου  
ἅπτου· οὕτω γὰρ ἀναβέβηκα  
πρὸς τὸν πατέρα· πορεύου δὲ  
πρὸς τοὺς ἀδελφούς μου καὶ  
εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν  
πατέρα μου καὶ πατέρα ὑμῶν  
καὶ θεὸν μου καὶ θεὸν ὑμῶν

(16, 5 νῦν δὲ ὑπάγω πρὸς τὸν  
πέμπαντά με, καὶ οὐδεὶς ἐξ ὑμῶν  
ἔρωτά με· πῶς ὑπάγετε; 7 οὐκ ἔ-  
στιν ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰάν  
γὰρ μὴ ἀπέλθω — 28 ἐξῆλθον

ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν  
κόσμον· πάλιν ἀγίημι τὸν κόσμον  
καὶ πορεύομαι πρὸς τὸν πατέρα.)

θουσαι C, corr. ἐπελθ. A. Schoene Kunze vGebh | μεσφ τω ταφῳ C ἐν praem. Gebh HZ. |  
C corr. ἰδετε vGebh | ἐκει το C το superscr. |

## XI. (XIV)

57 τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβον καὶ χαρᾶς μεγάλης ἵδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῖ

(9. 10. Appearing of Jesus to the women and new message to the brethren)

(11—15 Conclusion of the story of the watch at the sepulchre)

58 ἦν δὲ τελευταία ἡμέρα τῶν ἁζύμων· καὶ πολλοὶ τινες ἐξήρχοντο, ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν, τῆς ἑορτῆς παυσαμένης.

59 ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίονεν καὶ ἔλυνόμεθα·

16 οἱ δὲ ἑνδεκα μαθηταὶ

καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ·

ἐπορεύθησαν εἰς τὴν Γαλιλαίαν  
(—20 Farewell words of Jesus on the mountain).

60 ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λίνα ἀπήλθμεν εἰς τὴν θάλασσαν,

(4, 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς, Σίμονα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντες ἀμφίβληστρον εἰς τὴν θάλασσαν)

καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου, ὃν κύριος . . .

(9, 9 καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸν τελῶνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι)

8 και ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδὲν οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

(9—20 Later addition about Christophanies — comp. Luke — and the Ascension.)

10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πένθοῦσιν καὶ κλαίουσιν.

(1, 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας ἐν τῇ θαλάσῃ)

(2, 13 καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν — 14 καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Αλφαίου καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ ἀκολούθει μοι)

8 καὶ ἐμνήσθησαν τῶν ρημάτων αὐτοῦ 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς 10 ἦσαν δὲ ἡ Μαγδ. Μ. — ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ ἄγγελος τὰ ῥήματα ταῦτα, καὶ ἡπλώσθησαν αὐταῖς.

(2, 42 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ.)

(13—53 Christophanies about and in Jerusalem)

13 καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερ., ἢ ὄνομα Ἑμμαοὺς καὶ αὐτοὶ ὁμίλοντες πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων 17 καὶ ἐστάθησαν σκυθρωποί

(5, 1 — καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ ἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλεις ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος —)

(5, 27 καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι)

18 ἔρχεται Μαριάμ ἡ Μ. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι· εἶώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

(19—23 Appearance in the evening in Jerusalem before the eleven with the exception of Thomas 24 f. the unbelief of Thomas)

26 καὶ μεθ' ἡμέρας ὁκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ — 29 Second appearance, overcoming the unbelief of Thomas. 30 Conclusion.)

#### John XXI

1 μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. 2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο 3 λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον.

(4—25 Christophanie. Restoration of Peter. Peter and John. Second conclusion.)

1 . . . . But of the Jews no one washed his hands, neither Herod nor any  
2 of his judges. And when they would (not) wash, Pilate arose, and then Herod the king  
commands them to take the Lord away, and says: What I have commanded you to  
do unto him that do.

3 But there stood by Joseph, the friend of Pilate and of the Lord, and when  
he knew that they were about to crucify him, he went to Pilate and begged the  
4 body of the Lord for burial. And Pilate sent to Herod and begged his body, and  
5 Herod said: Brother Pilate, even if no one had asked it, we would have buried it,  
seeing that indeed the Sabbath draws on, for it is written in the law: Let not the  
sun go down upon a slain man. And he delivered him to the people before the  
first day of unleavened bread, their feast day.

6 But they took the Lord, and ran, and pushed him on, and said: Let us drag  
7 along the Son of God seeing we have got him in our power. And they put on him a  
purple robe, and set him on the seat of judgment, and said: Judge justly, King of  
8 Israel! And one of them brought a crown of thorns, and set it on the the head of  
9 the Lord. And others who stood there spat in his face, and others smote him on  
the cheeks; others again pierced him with a reed, and some scourged him saying:  
Such honour do we show to the Son of God.

10 And they brought two malefactors and crucified the Lord in the midst between  
11 them. But he was silent as one who experiences no pain. And when they lifted  
12 up the cross, they wrote upon it: This is the King of Israel. And they laid down  
13 his garments before him, and divided them, and cast lots for them. But one of those  
malefactors reproached them saying: We indeed, for the evil that we have done,  
suffer these things, but this man, who has become a Saviour of men, what evil has he  
14 done unto you? And they were enraged at him, and commanded that his legs should  
not be broken, so that he might die amid torture.

15 It was now midday, but darkness covered the whole of Judea. And they were  
troubled and in fear lest the sun had gone down while he still lived, [for] it stands  
16 written among them: Let not the sun go down upon a slain man. And one of them  
said: Give him gall with vinegar to drink; and they mixed it and gave him to drink.  
17 And they fulfilled all things, and filled up the measure of their sins upon their head.  
18 And many went about with lamps, and, thinking that it was night, stretched them-  
19 selves down as [for a meal]. Then the Lord cried out saying: O my Strength, Strength,  
thou hast forsaken me! And when he said this, he was taken up.

20 And in the same hour the veil of the temple of Jerusalem was rent in two  
21 parts. And then they drew out the nails from the hands of the Lord, and laid him  
22 on the earth; and the whole earth did quake, and there was great fear. Then shone  
23 out the sun, and it was found to be the ninth hour. But the Jews rejoiced and gave  
to Joseph his body that he might bury it, seeing that he had been a witness of all  
24 the good deeds he had done. He now took the Lord, and washed him, and wrapt  
him in a linen cloth, and brought him into his own tomb called the Garden of  
Joseph.

25 When the Jews and the elders and the chief priests saw what evil they had  
done to themselves, they began to smite on their breasts and to say: Woe unto us  
26 because of our sins; the judgment and the end of Jerusalem are come nigh. But I  
mourned with my companions, and with disturbed senses we concealed ourselves, for  
27 they accused us as malefactors, and as wishing to set fire to the temple. But amid  
all this we fasted, and sat weeping and mourning day and night until the Sabbath.

28 But the scribes and Pharisees and elders came together, when they heard that  
the whole people murmured and beat upon their breasts, and said: If at that death  
29 these mighty signs were wrought, behold what a righteous man he is. Then were  
the elders afraid and came to Pilate and made request of him, saying: Give to us  
30 soldiers that we may watch the sepulchre for three days, lest his disciples come and  
steal him away, and the people think that he is risen from the dead, and bring evil.

31 upon us. And Pilate gave to them Petronius the centurion with soldiers to guard  
 32 the sepulchre, and with them went the elders and scribes to the sepulchre, and they  
 33 placed it upon the door of the sepulchre. And they spread seven seals upon it, and  
 34 when they had pitched a tent there, they kept watch. But when the morning of the  
 Sabbath dawned a multitude from Jerusalem and round about came that they might  
 see the sealed sepulchre.

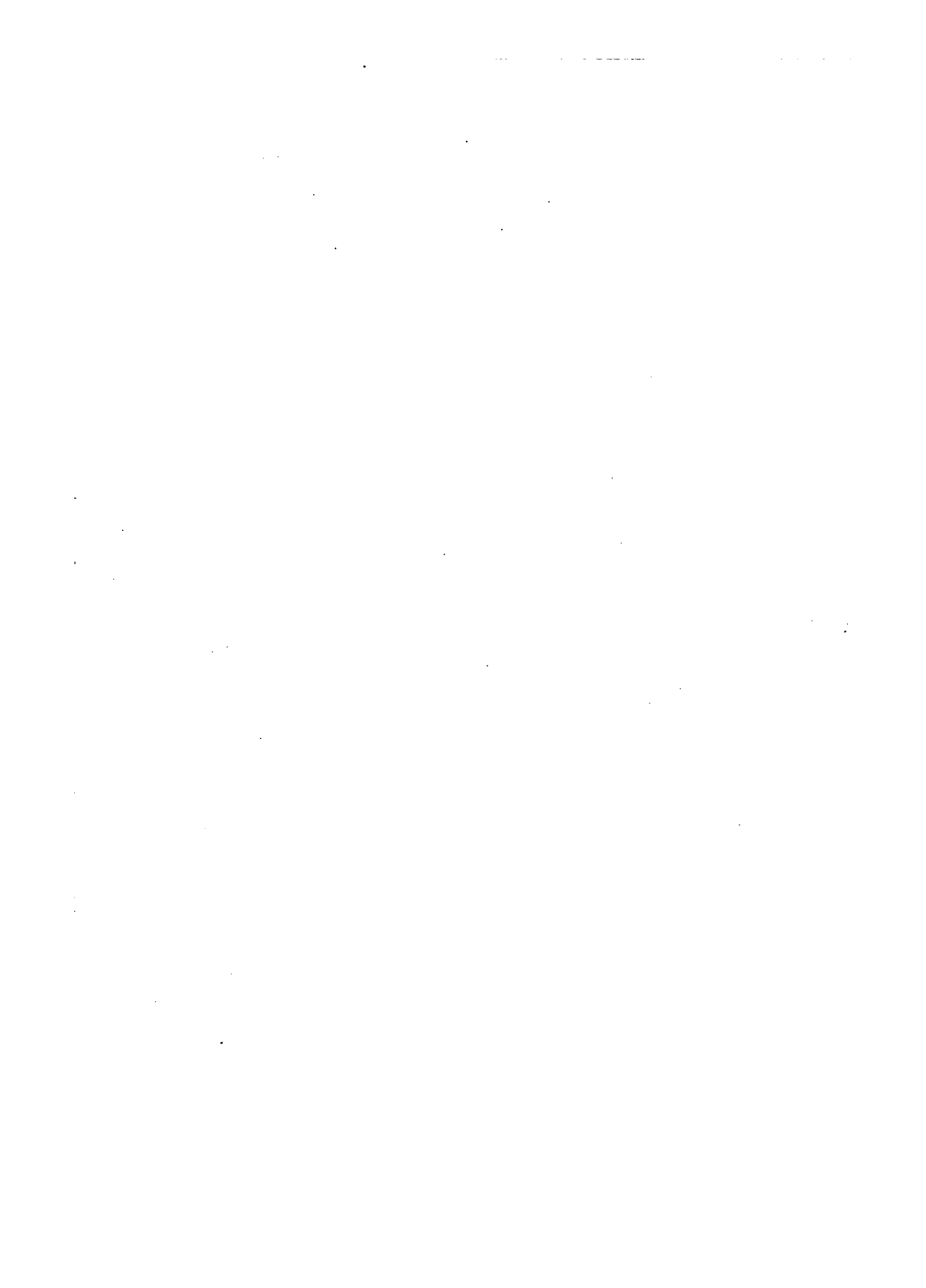
35 But in the night in which the Lord's day dawned, while the <sup>3000</sup>disciples stood on  
 36 the watch two and two at their post, a mighty voice sounded in the heavens, and they  
 37 saw heaven opened and two men descending from thence in great glory, and  
 38 approaching the sepulchre. But that stone which had been placed upon the door of  
 the sepulchre rolled back of itself, and moved aside, and the sepulchre opened, and  
 the two young men went in. When, therefore, those soldiers beheld this, they  
 awakened the centurion and the elders, — for they also were there to watch. —  
 39 And while they were telling what they had seen, they behold again coming forth  
 from the sepulchre three men, and the two support the one, and a cross followed  
 40 them. And the heads of the two reached indeed unto heaven, but the head of the  
 41 one who was led by them reached far above the heaven. And they heard a voice  
 42 from heaven that said: Hast thou preached unto those that slept? And an answer  
 43 was heard from the cross: Yea. Those men resolved with one another that they  
 44 should go and announce this to Pilate. And while they were discussing among them-  
 selves, the heavens open again, and a man descends and goes into the sepulchre.

45 When the people who were with the centurion saw this, they hasted during  
 the night to Pilate, leaving unprotected the sepulchre which they had been watching,  
 and reported in great terror all that they had seen, and said: Verily, it was the Son  
 46 of God. Pilate answered and said: I am pure of the blood of the Son of God,  
 47 but this was concluded upon by yourselves. Thereupon all came forward, and entreated  
 and urged him to command the centurion and soldiers to say nothing about what  
 48 they had seen. For it is enough, said they, to have become guilty of heinous sin against  
 God, without now falling into the hands of the people of the Jews and being stoned.  
 49 Then Pilate commanded the centurion and the soldiers to say nothing.

50 Early in the morning of the Lord's day Mary Magdalene, the disciple of the  
 Lord — who, through fear of the Jews, because they were burning with rage, had not  
 done at the sepulchre of the Lord what women are wont to do to the dying and  
 51 those whom they have loved, — took her female friends with her, and went to the  
 52 sepulchre, where he had been laid. And they feared that the Jews should see them,  
 and said: If on that day on which he was crucified we could not bewail and lament him,  
 53 then let us do this even now at his sepulchre. But who will roll away the stone  
 for us, which was placed at the door of the sepulchre, that we may enter in and set  
 54 ourselves down beside him, and do what is becoming? For the stone was great, and  
 we fear that any one should see us. And if we cannot do it, then let us at least  
 lay down at the door of the sepulchre what we bring in memory of him (or: in memory  
 of him lay down what we have brought), and weep and smite on our breasts, till we  
 55 come back into our own house. And when they had accomplished their journey, they found  
 the sepulchre open, and they went over, and bent down, and saw there a fair young man  
 sitting within the sepulchre, clothed in the most shining raiment, who said to them:  
 56 Wherefore are ye come? Whom seek ye? Not still that crucified one? He is risen and gone  
 hence. But if ye believe it not, stoop down and see; in the place where he lay he is not,  
 57 for he is risen and gone forth whither he was sent. Then were the women afraid and fled.

58 But the last day of unleavened bread had come, and many went away back again  
 59 to their homes, when the feast was over. We now, the twelve disciples of the Lord,  
 mourned and wept, and each one, full of grief over what had taken place, departed to  
 60 his own home. But I, Simon Peter, and Andrew, my brother, took our nets and  
 went out upon the sea, and with us was Levi, the son of Alphaeus, whom the Lord . . .

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SCHUBERT, Hans von  
The Gospel of St.  
Peter.

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p486.8  
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